A DIRECTION FOR THE GOVERNMENT OF THE Tongue according to *Gods Word.*

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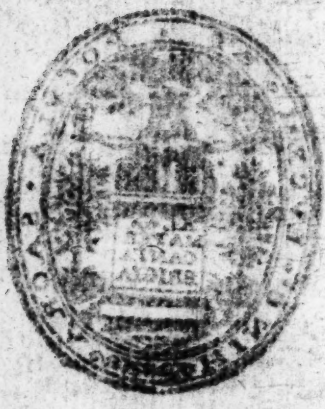

To the Reader.

CHristian Reader, lamentable & fearefull is the abuse of the tongue among all sorts and degrees of men every where. Hence daily arise manifold sinnes against God, and innumerable scandals and grievances to our brethren. It would make a mans heart to bleed, to heare and consider how Swearing, Blaspheming, Cursed speaking, Railing, Slandering, Chiding, Quarrelling, Contending, Jesting, Mocking, Flattering, Lying, dissembling, Vaine and idle talking overflow in all places; so as men that feare God had better be any where, then in the company of most men. Well then, art thou a man which hast made little conscience of thy

ſpeech and talke: Repent ſeriou
of thy ſinne, and amend thy lif
leſt for the abuſing of thy tongu
thou cry with Dives *in hell,* Sen
Lazarus that he may dippe th
tipe of his finger in water, an
coole my tongue. *And if thou*
one which haſt care to order th
ſelfe in ſpeech and ſilence accordi
to Gods Word, oh doe it more. F
what a ſhame is it, that men wi
the ſame tongue wherewith th
confeſſe the Faith and Religion
Chriſt, ſhould by vaine and u
godly ſpeech utterly deface t
power thereof? And for thy bett
helpe therein, I have penned th
few lines following, concerni
the Tongue: Vſe them for thy b
profit, and finding profit thereb
give glory to God. Cb. Cb. XC
December. 12.

W. Perkins.

The Government of the Tongue.

CHAP. I.

Of the generall meanes of ruling the Tongue.

THE government of the Tongue, is a vertue pertaining to the holy usage of the Tongue according to Gods Word.

And for the well ordering of it, two things are requisite; a pure heart, and skill in the language of Canaan.

The pure heart is most necessary, because it is the fountaine of speech, and if the fountaine bee defiled, the streames that issue thence cannot bee cleane.

Math. 15. 9.

And because the heart of man by nature is a bottomlesse gulfe of iniquitie, two things are to be knowne; first, how it must bee made pure; and then, how it is alwayes afterward to be kept pure.

The way to get a pure heart is this: First, thou must seriously examine thy life and thy conscience, for all thy sinnes past: then with a heavy and beleeving heart confesse them to God, utterly condemning thy selfe. Thirdly, with deepe sighes and groanes of spirit crie unto heaven to

GOD

God the Father, in the name of Christ for pardon, I say, for pardon of the same sinnes, as it were for life and death; and that day and night, till the Lord send downe from heaven a sweete certificate into thy perplexed conscience by his holy Spirit, that all thy sinnes are done away. Now at the same instant in which pardon shall bee graunted, God likewise will once againe stretch foorth that mightie hand of his, whereby hee made thee when thou wast not, to make thee a new creature, to create a new heart in thee, to renue a right spirit in thee, and to establish thee by his free Spirit. For whom hee justifieth, them also at the same time hee sanctifieth.

The purified heart appe
reth by theſe ſignes. I. If tho
feele thy ſelfe to be diſpleaſe
at thine owne infirmities an
corruptions, and to droop
under them as men doe unde
bodily ſickeneſſe. II. If tho
begin to hate and to flie thin
owne perſonall ſinnes. III.
thou feele a griefe and ſorrow
after thou haſt offended God
IV. If thou heartily deſir
to abſtaine from all manne
of ſinne. V. If thou be careful
to avoide all occaſions and in
ticements to evill. VI. If tho
travell and doe thine endea
vour in every good thing
VII. If thou deſire and pra
to God to waſh and cle
thine heart in the blood o
Chriſt.

When the heart is pure, to

keep

keepe it so, is the speciall worke of faith, *which purifieth the heart.* Acts 15.9.

Faith purifieth the heart by a particular applying of Christ crucified with all his merits. Elisha *when hee went up and lay upon the dead child, and put his mouth to his mouth, and his eyes upon his eyes, and his hands upon his hands, and stretched himselfe upon him, the flesh of the childe waxed warme. Afterward* Elisha *arose and spred himselfe upon him the second time: then the child neezed seven times and opened his eyes.* So must a man by faith even spread himselfe upon the crosse of Christ, applying hands and feet to his pierced hands and feet, and his wretched heart to Christs bleeding heart; and 2 Kings 4.24. Vers. 35.

then

then hee shall feele himselfe warmed by the heate of God Spirit, and sinne from day to da crucified with Christ, and hi dead heart quickened and re vived. And this applying which faith maketh, is don by a kinde of reasoning whic faith makes, thus: Hath God of his mercy given his owne Sonne to be my Saviour, to shed his blood for me? and hath he of his mercie graunted unto mee the pardon of all my sinnes? I will therefore indea vour to keepe my heart and my life unblameable, that I doe not offend him hereafter in word or deed, as I have done hereto fore.

Isa. 19.18. Ro.15.6. *The language of Canaan* is whereby a man endued with the Spirit of adoption, un-

fainedly

fainedly calleth upon the name of God in CHRIST, and so consequently doth as it were familiarly talke and speake with GOD. This language must needes bee learned, that the tongue may be well grounded. For man must first bee able to talke with God, before he can bee able wisely to talke with man. For this cause when men are to have communication one with another, they are first of all to bee carefull that they often make their prayers to God, that he would guide and blesse them in their speeches, as *David* did: *Set a watch, O Lord, before my mouth, and keepe the doore of my lippes.* Psa. 143. 1. Psa. 51. 17 And againe, *O Lord open thou my lippes, and my mouth shal shew forth thy praise.* Where wee may

may ſee, that the mouth is, as i
were locked up from ſpeakin
any good thing, untill the Lor
open it. And *Paul* having th
gift of ordering his tongue i
wonderfull meaſure, yet deſiret
Eph.6.10. the Epheſians *to pray for him, tha*
utterance might be given him: an
Pro.16.1. good reaſon, *becauſe God rule*
the tongue.

CHAP. II.

Of the matter of our ſpeech.

THe governement of th
tongue containeth two
parts: holy ſpeech, and holy ſi
lence. In holy ſpeech muſt b
conſidered the matter of ou
ſpeech, and the manner.

The matter is commonly on
of theſe three, either God, ou
neighbour, or our ſelves.

A

As concerning God, this caveat must bee remembred, that the honourable titles of his glorious Majesty be never taken into our mouthes, unlesse it be upon a weighty and just occasion, so as we may plainely see that glory will redound to him thereby: and for this cause the third commaundement was given, that men might not *take up the name of God in vaine*, that is, rashly and lightly. Exo. 20. 7.

And therefore lamentable and fearefull is the practice every where. For it is a common thing with men to begin their speech, and to place titles of Gods most high Majesty in the fore-front almost of every sentence, by saying: *O Lord; O God; O good God; O mer-*

mercifull God, O Iesu, O Christ &c. If a man be to say a thing, he will not say, *Yea, Nay*; but, *O Lord yea*: or, *Lord nay*. If a man be to reproove his inferiour, he will presently say, *O Lord have mercy on us, what a slowbacke art thou? what a lie is this, &c.* An earthly Prince, if he should have his name so tossed in our mouthes at every word, would never beare it; and how shall the ever-living God suffer it? nay how can he suffer it? I say no more, but thou with thy selfe thinke how: for in the third Commaundement the punishment is set downe, *That hee will not hold him guiltlesse that taketh his name in vaine.* And the Angels in reverence to Gods Majesty cover their faces, *Isa. 6. 2.*

Con-

Concerning our neighbour, we are to consider whether the thing which we are about to speake be good or evill.

This being weighed, if it be good, and so commendable, then we are readily and cheerefully, and that upon every occasion to utter it, especially in his absence, whether he be a friend, or a foe: as Saint *Iohn* writeth of *Demetrius*. *Demetrius* (saith he) *hath good report of all men, and of the truth it selfe: yea, and wee our selves beare record, and yee know that all our testimony is true.* Ioh. 3. 12.

As for the evill which any shall know by his neighbour, he is in no wise to speake of it, whether it be an infirmity or a grosse sinne, unlesse in his con-

conſcience hee ſhall finde himſelfe called of God to ſpeake.

A man is called to ſpeake in three caſes: Firſt, when he is called before a Magiſtrate, and is lawfully required to teſtifie the evill which hee knoweth by another. II. When any is to admoniſh his brother of any fault for his amendment. III. When the hurt or danger that may ariſe of the evill, is to be prevented in others. As a man may ſay to one well diſpoſed, Take heed of ſuch a mans company, for he is given to ſuch or ſuch a vice.

To this end, they of the 2 Cor. 1. 11. *houſe of Cloe* did certifie *Paul* of the diſorders in Corinth. Gen. 27. And *Ioſeph certified his father*

of

of his brethrens ſtander. In this caſe all treaſons are to be revealed, as tending to the ruine of the whole Common-wealth. Thus Eliſha *revealed the ſecret of the King of Syria.* 2 Kin.2.8.

And if it ſhall be thought convenient to mention the evill which wee know by any man, it muſt be done onely in generall manner: the perſon, and all circumſtances which will deſcrie the perſon, concealed.

Concerning things which are ſecret in our neighbour, wee are not to bee ſuſpitious, but to ſuſpend both ſpeech and judgement. *Love ſuſpecteth no evill. Iudge nothing* (ſaith *Paul*) *before the time, until the Lord come, who will lighten things that* 1 Cor.13. 1 Cor.4.5.

are

are hid in darkeneſſe, and make the counſels of the heart manifeſt.

Aug. lib. 10. confeſſ. 23. *Auguſtine* hath a good and ſpeciall rule to this purpoſe, that there bee three things of which wee muſt give no judgement: Gods predeſtination, the Scriptures, and the eſtate of men uncalled.

As touching a mans ſelfe, hee is neither to praiſe nor diſpraiſe himſelfe. As *Salomon* ſaith, *Let another praiſe thee, and not thine owne mouth: a ſtranger, and not thine owne lips.* Yet otherwhiles the times doe fall out, that a man may uſe an holy kinde of boaſting, eſpecially when the diſgrace of the perſon is the diſgrace alſo of the Goſpell, and of religion, and of God himſelfe: as *Paul* did: *But wherein* (ſaith he)

Prov. 27. 2.

2 Cor. 11. 21.

) any will use boldnesse (I speake olishly) I will use boldnesse. They e Hebrewes, so am I.

CHAP. III.

f the manner of our speech, and what must be done before we speake.

THus much of the matter of our speech, now followeth e manner.

In the matter of our speaking ree things are to be pondered: hat must be done before wee eake; what in speaking; what ter we have spoken.

Before wee speake; conside-tion must bee used of the ing to bee spoken, and of e end. *Iames* requireth that en *should be slow to speake, and ift to heare. Salomon* saith, *ee that answereth a matter be-* Iam. 1. 19. Prou. 18. 3.

fore

fore hee heare it, it is folly and shame to him. The minde is the guide of the tongue: therefore men must consider before they speake. The Tongue is the messenger of the heart, and therefore as oft as wee speake without meditation going before, so oft the messenger runneth without his errand. The Tongue is placed in the middle of the mouth, (a) and it is compassed in with lippes and teeth, as with a double trench, to shew us, how we are to use heede and preconsideration before wee speake, and therefore it is good advice, to keepe the key of the mouth not in the mouth, but in the cupboord of the mouth. *Augustine* saith well, That a man in eating and drinking ma-

a Chrys. hom 22. ad pop. Antioch.

L. de nat & grat.

ake choice of meates: ſo in ma-
fold ſpeeches we ſhould make
oice of talke.

Here are condemned idle
ords, that is, ſuch words as are
oken to little or no end or pur-
oſe. And they are not to be e-
eemed as little ſinnes, when as Mat 12.36
en *are to give account of every*
le word.

CHAP. IV.

What is to be done in ſpeaking, and of Wiſedome.

WHen we are in ſpeak-
ing, two things are to
practiſed: firſt, care muſt be Col 4.6.
d of the ſpeech, that it be *graci-*
ous: ſecondly, it is to be uttered
ith convenient bonds of truth.
The ſpeech is gracious,
hen it is ſo uttered, that the
grace

graces of GOD wrought
the heart by the Holy Gho
are as it were pictured a
painted forth in the ſame;
ſpeech is the very image of
heart.

Eph. 4. 25. Contrary to this is *rott*
ſpeech, that is, all ſuch talke
is voide of grace, which is t
heart and pith of our ſpeech.

Eph. 5. 3. Pſal. 16. 4. And by this it appareth
that no vice can bee name
but with diſliking: and her
upon in Scriptures when
occaſion a vice ſhould be
named, in token of a loathin
thereof, the name of the vi
is omitted, and the name of t
contrary vertue uſed in th
roome thereof, as in the
Iob 2. 5. 1 Kings 21. 20. Words: *for Iob thought, It ma*
be that my ſonnes have ſinned a
bleſſed, that is, *blaſpheme*
God

d. This being true, then by
portion the visible repre-
tation of the vices of men
the World, which is the
stance and matter whereof
ies and interludes are made,
much more to bee avoi-
d.

Gods graces, which we are
shew foorth in our com-
nication, are these: Wise-
e, Truth, Reverence, Mo-
ty, Meekenesse, Sobriety in
gement, Vrbanity, Fideli-
Care of others good name:
let us consider of them in
r.

Wisedome in our speech is
oodly ornament. The A-
les when they waited for
Holy Ghost in Ierusalem,
descended upon them in
forme of fiery tongues:

wisdome in our speech

and

and then it is said, that *they sp*
as the holy Ghost gave them ut
Acts 2.4. *rance in Apophthegmes or w*
Pro.6.23. *sentences.* And he that govern
his tongue wisely, *addeth*
ctrine to the lips, that is, so spe
eth, as that others be made w
thereby.

This wisedome is then she
ed, when a man can in judg
ment apply his talke, and a
were in good manner make it
to all the circumstances of p
Pro.29.11 sons, times, places, things.
foole powreth out all his mind,
a wise man keepeth it in till af
Pro.25.11. *ward. A word spoken in his plac*
like apples of gold with picture
silver.

Now hee that would h
his speech to be wise, m
first of all himselfe bece
a wise man. And the w

an of whom the holy Scrip-
res ſpake, is a godly man
d ſuch an one as ſerveth
OD: becauſe this feare of
OD is the *beginning and*
nd of wiſedome; as on the
ontrary, the foole, whereof
he Scripture often ſpeaketh,
the ungodly perſon that
aketh no conſcience of a-
y ſinne. And indeede ſuch
one is the moſt ſenſeleſſe
oole of all. He that ſhall e-
er and anon bee caſting him-
ſelfe into the fire and water,
and runne upon daungerous
places to breake his legges,
armes, necke: and further ſhall
take pleaſure in doing all
this, is either a foole, or a mad
man.

Prou. 1. 7.
Eccl. 1 2.
Pſal. 14. 1.
and 38. 5.
Gen. 34. 7

Now the ungodly man, as oft
as he ſinneth, he endeavoureth

as much as in him lieth to p
his ſoule into hell, and whe
he taketh pleaſure in ſinne,
ſports himſelfe with his o
deſtruction.

Furthermore, the man
ring, God muſt have
things in his heart: a perſ
ſion of Gods Preſence,
Awe.

The perſwaſion of GOD
preſence is, whereby a man
continually reſolved, th
whereſoever hee is, hee ſta
deth before God, who do
ſee even in the ſecrets of h
heart. This was in *Cornelius*

Acts 10. 33. *Now therefore* (ſaith hee) *we are in Gods preſence to heare all things that are commanded thee of God.*

Awe in regard of GOD, i
that whereby a man behaveth
himſelfe

himselfe reverently, because he is in Gods presence.

Awe is either in regard of sin, or of chastisements.

And in respect of sinne, is when one is afraid to sinne, fearing not so much the punishment, as sinne it selfe because it is sinne. For hee feareth GOD indeede which is of this minde, that if there were no Iudge to condemne him; no Hell to torment him; no Divell nor Conscience to accuse him; yet hee would not sinne: because GODS blessed Majesty is by it offended and displeased: and if hee had it in his choice, whether hee would sinne or loose his life, hee had rather dye then willingly and wittingly sinne

against God. This awe bei
in *Ioseph*, was the cause th
mooved him not to comm
Gen.39.9. folly with *Putiphars* wife. *How*
then (saith hee) *can I doe th*
great wickednesse, and sin agai
God?

Awe in chastisements i
when one humbleth himsel
under the mighty hand o
GOD with all meekenesse an
patience, when God layeth h
hand on him more or less
When *Shemei* came foorth
and cursed *Dauid*, and flun
stones at him, what did hee
truely hee stood in awe o
GOD, and therefore sayde,
2 Sam. 16.10. *What have I to doe with you*
yee sonnes of Zeruiah? for he
curseth, euen because the Lor
hath bidden him curse Dauid
who dare then say, Wherefore

hast

ſt thou done ſo?

When a man is thus made
iſe, that is, righteous, and
aring GOD, he is ſo gui-
ed by the ſpirit of feare,
at hee cannot but ſpeake
iſely. *Salomon* ſaith, *The* Pro.10.31.
opes of the righteous know what
acceptable: but the mouth
the wicked ſpeake froward
ings. And againe, *The heart*
the wiſe guideth the mouth
iſely.

Contrary to this, is fond
nd fooliſh talke: an exam-
le hereof wee have in *Luke*,
where *Pilate* wanting the
eare of God, ſaith, *I finde no* Luk.23.14
fault in Chriſt: let us therefore
chaſtiſe him, and ſend him away.
Wherefore he ought to have
reaſoned thus: *I finde no fault*
in him: therefore let us ſend him

away without chastisement.

CHAP. V.

Of truth, and of reuerence in speech.

TRueth of speech is a ver-
tue whereby a man spea-
keth as he thinketh: and so con-
sequently, he speaketh as ever
thing is, so farre forth as poss-
Psa.15.2. bly he can. It is made a note of
Pro.12.22 righteous man, *to speake the truth from the heart: and they that deal truly, are Gods delight.*

This is alwaies required in
all our doctrines, accusations
defences, testimonies, promi-
ses, bargaines, councels: but
especially in Iudges and Magi-
strates sitting on the iudgement
Pro.17.7. seate, because when they stum-

n Gods ſtead, who is truth it
elfe.

To this place belongeth *Apo-*
logie, which is, when a Chriſti-
n called before a Magiſtrate, and Mat. 20. 31
ſtraightly examined of his
eligion, confeſſeth CHRIST
oldly, and denyeth not the
ruth.

Contrary to this, is lying,
ogging, glozing, ſmoothing,
diſſembling; as for example *Ge-*
hazi, after he had received mo-
ney and garments of *Naaman* 1 Kings
he Syrian againſt *Eliſhas* will, 5. 25.
he went and ſtood before his
Maſter, who ſayde unto him,
Whence commeſt thou, *Ge-*
hazi? who maketh it no-
thing to lye for a vantage,
ſmoothed it over finely, and
ſaide, *Thy ſervant went no*
whither. To the like effect

and purpoſe, report is ma
of a rich man that had tw
cheſts: the one whereof h
called *all the world*, the oth
his *friend*. In the firſt he pu
teth nothing; in the ſecon
he putteth all his ſubſtanc
When his neighbour came t
borrow money, he uſed to a
ſwer; Truly I have never a pe
ny in all the world, meaning h
empty cheſt, but I will ſee (ſai
he) what my friend can doe
looking thereby for intere
by the money out of his othe
cheſt.

This vice is very common
and it is a rare thing to finde
man that maketh a conſcience o
a lye.

Lying is, when a ma
ſpeaketh otherwiſe then th
truth is, with a purpoſe to
deceive.

deceive. Here note that there is great difference betweene these two speeches, *It is an untruth*, and *it is a lye*. The first may be used when a man speaketh falsehoods. But in using the second, we must be heedy and sparing: for when a man is challenged for a lye, three things are laide to his charge. I. That he speaketh falsly. II. That he is willing to doe so. III. That he hath a desire and purpose to deceive.

Quest. Whether may not a man lie, if it be for the procuring of some great good to our neighbour, or to the whole countrey, where we are?

Answer No: Reasons are these: I. Lying is forbidden, *as an abomination to the Lord.* Iam. 3. 21. Pro. 1. 22.

II.

b Ro. 3. 8. II. (*b*) *Secondly, we are not to* [illegible] *any evill that good may come thereof.* III. He which lyeth [illegible] ſo doing, conformeth himſelf

c Ioh. 8. 44 to the divell, who (*c*) is a lyer and the father thereof.

Obiect. I. Such lying is for our neighbours good and not against charity.

d 1 Cor. 13. 6. *Anſ.* No: for (*d*) *charity reioyceth in the truth.*

Obiect. II. The holy Scriptures have mentioned the lyes of the Partakers.

Anſ. We muſt not live by examples againſt rules of God's Word.

Obiect. III. *Rahab* and the Mid-wives of Egypt in ſaving the ſpies, and in preſerving the Iſraelites infants uſed lying and are commended for their facts.

Anſ.

Anſ. They are commended for their faith, not for lying. The works which they did, were excellent works of mercy, and therfore to be allowed: and the doers failed onely in the manner of performing them.

As truth is required in ſpeech, ſo alſo reverence to God and man.

Reverence to God is, when wee ſo ſpeake of God and uſe his Titles, that we ſhew reverence our ſelves, and moove reverence in others. *If thou wilt not keepe* (ſaith the Lord) *and doe all the wordes of this Law* (*that are written in this booke*) *and feare the glorious and feareſull name,* THE LORD THY GOD, *then the Lord will make thy plagues wonderfull.* Deut. 28. 58.

Here

Heere take heede of
manner of blaſpheming, whi
is, when men uſe ſuch ſpeech
of GOD, as doe either d
tract any thing from his M
jeſtie, or aſcribe any thi
to him, not beſeeming him
a ſinne of all other to b
deteſted. Reaſons. I. A bla
phemer is viler then the re
of the creatures, for the
praiſe GOD in their kind
and ſhew foorth his powe
goodneſſe, and wiſedome
but hee diſhonoureth GOD
in his wretched ſpeech. II
He is as a madde dogge tha
flyeth in his Maſters face
who keepeth him, and giveth
him bread. III. Thirdly,
Cuſtome in blaſphemies ſhew-
eth a man to bee the
childe of the Divell, and no

childe of GOD as yet. A father lying on his death bed, called the three children to him which he kept, and told them that one onely of them was his owne ſonne, and that the reſt were onely brought up by him: therefore unto him he gave all his goods: but which of theſe was his naturall ſonne he would not in any wiſe declare. When hee was dead, every one of the three children pleaded that he was the ſonne, and therefore that the goods were his. The matter being brought before a Iudge, he was conſtrained to take his courſe: hee cauſed the dead corpes of the father to be ſet up againſt a tree, and commaunded the three ſonnes to take bowes and

and arrowes, and to shoo
against their father and to
who could come neereſt
heart. The firſt and ſecond
ſhoote at their father and
hitte him, the third was
gry with both the oth
through naturall affection
a childe to a father, and re
ſed to ſhoote. This done,
Iugde gave ſentence that
two firſt were no ſonnes, b
the third onely, and that h
ſhould have the goods. Th
like tryall may bee uſed
know who be of GODS chi
dren. Such perſons wit
whom blaſpheming is rife
are very Divels incarnate
and the children of the Divell
who rend God in pieces, an
ſhoote him through wit
their darts, as it is ſayd

f the Egyptian when he blaſ-
hemed, that he *ſmote or pierced*
hrough Gods Name.

Magiſtrates and Rulers ſe- Leu.24.11.
verely puniſh ſuch as abuſe Valik.
heir names, and they doe it kcbh.
uſtly: how much leſſe then
hould blaſphemers of Gods
ame eſcape without great pu-
niſhment?

Againe, here wee muſt be
warned to take heed of that
uſtomable ſwearing, and
lſo of perjury. It is a very
ſtrange ſinne: for the per-
jured perſon doth not onely
ſinne himſelfe: but withall he
endeavoureth to intangle God
in the ſame ſinne with him-
ſelfe.

Further, take heede leaſt
thou doeſt either make or
receiue the jeſts which are
contrived

contrived out of the Phraſ
of Scripture: which are ve
many, and very uſually r
hearſed in company. Th
oyle wherewith the Tabe
Exo.33.31 nacle, and the Arke of th
Teſtament, and the Prieſt
were annointed, was holy
and therefore no man migh
put it to any other vice, as t
annoint his owne fleſh there
with, or to make the like
Ioh.29.8. unto it. *Pilate* a poore Pai
nym, when hee heard th
name of the Sonne of God,
was afraid: and we much more
ought to tremble at the Word
of God, not to make our ſelves
merry with it. And there
fore the ſcoffing of *Iulian* the
Apoſtata is very fearefull, who
was wont to reach Chriſtians
boxes on the eare, and withall,
bidde

idde them turne the other; nd obey their Maſters com- naundement: *Whoſoever ſhall* Mat.5.39. *nite thee on the right cheeke, urne to him the other alſo.* And hee denyed pay and like re- vard to his ſouldiers that vere Chriſtians, becauſe hee aid hee would make them fit or the kingdome of Heaven, onſidering that CHRIST had aid, *Bleſſed are the poore in ſpi- it: for theirs is the kingdome of eaven.*

Here alſo men muſt learne o take heede of all manner of charmes and enchant- ments, which commonly are nothing elſe but wordes of Scripture, or ſuch like, uſed for the curing of paines and diſeaſes both in men and beaſts. As for example, the firſt

firſt wordes of Saint *Iohn* Goſpell, *In the beginning was the Word, and the Word was with God, &c.* are uſed to be written in a paper, and hung about mens neckes to cure agues. But the truth is, ſuch kinde of practices are diveliſh. Patrons of charmes hold, that in ſuch wordes as are either divine or barbarous, is much efficacie. But whence is that efficacie? from God? from men? or from the divell? If it ſhall be ſaid from God; we muſt know that the Word uſed in holy manner, is the inſtrument of God to convey unto us ſpirituall bleſſings, as faith, regeneration, repentance: but it doth not ſerve to bring unto us corporall health.

We

Well then, belike wordes ke vertue from the ſpeaker, nd are made powerfull by the rength of his imagination. ndeede of this opinion are me Phyſicians, as *Avicen-* and *Paracelſus*, who thinke Phantaſie is like to the nne, which worketh on all ings to which his beames oe come, and the latter, at by imagination mira- les might be wrought. But is opinion is fond, and the aſons alleadged for it are ithout weight. For imagi- ations are no things, but adowes of things. And as he image of a man in a laſſe hath no power in it, ut onely ſerves to reſemble nd repreſent the body of a an; ſo is it with the phanta- ſie

Parnc. lib. de Tartaro.

ſie and conceit of the mind, a
no otherwiſe. And if imagin
tion have any force, it is one
within the ſpirits and humou
of a mans owne body: but
give force to worke in the bo
dies of others it cannot; no mo
then the ſhadow of one bod
can ordinarily cure the body
another on which it lighteth
Wherefore words uſed in th
way of bodily cure, be the
in themſelves never ſo good
are no better then the Devi
ſacraments: and when they a
uſed to blinde people, hee i
is, that comming under hand
worketh the cure, and by tur
ning himſelfe into an angell o
light, deludes them. But i
were better for a man to dye
thouſand times then to uſe ſuch
remedies, which in curing the

body

dy destroy the soule.

Lastly, avoyde all imprecations and cursings, either against men or other creatures: for GOD in judgement to punish such cursed speaking, often brings to passe such imprecations: as may appeare in the Iewes, who at the arraignement of Christ, cryed, saying, *His blood be upon us and our children*: which imprecation is verified upon them unto this day. At *Newberge* in Germany a certaine mother cursed her sonne, saying: *Get thee away, I would thou mightest never come againe alive*: the very same day he went into the water and was drowned.

Mat. 27. 25.

Lonicerus theat. hist. prec. cpt. 4. ide.

Againe, a mother brought her childe to the Vniversitie of *Wittenberge*, by reason hee was

was poſſeſſed with an
cleane ſpirit: being demand
how it came to paſſe? ſheer
ſwered in the hearing of
ny, that in her anger ſh
ſaid, *The Divell take thee,*
thereupon preſently the chi
was poſſeſſed. And in
Countrey, men often wiſh
Plague, the Poxe, the Pe
lence to their Children, th
Servants, their Cattell:
often it falles out accordi
ly.

In the dayes of King *E*
ward: certaine Engliſh So
diers (as I am certainely info
med by a witneſſe then pr
ſent) being by a Tempeſt c
upon the Sand on the co
of *France*, gave themſelv
to prayers, and commend
their ſoules to GOD, as in
gre

reat danger it was meete:
t one amongſt the reſt, de-
erately minded, went apart
d cryed out, ſaying, *O gal-
wſe claime thy right, gallowſe
laime thy right.* Now the ſaid
rty among the reſt (as GOD
ould have it) eſcaped ſafe
o land; and afterward living
me ſpace of time in France,
turned againe to Eng-
nd, where he was hanged
r ſtealing of horſes: and
us according to his deſire
e gallowle claimed her
ght.

Reverence to man is in
wo reſpects, either becauſe
is created after the Image
f God, or becauſe he is a-
ove us in age, gifts, autho-
ne. In the firſt conſi-
eration, men muſt have
care

have care to give ſuch nam
to children as are proper a
fit, uſually, and knowne: t
ſignification whereof m
admoniſh them of the prom
ſes of God, of godlineſſe, or
ſome great dutie. And th
bee foure allowed ends of
ving names. I. To preſer
the memory of ſome thi
by the name given, as *Ad*
Iſrael, *Iſaac*. II. To ſigni
ſome thing to come, as *Ev*
Abraham, *Iohn*, *Peter*. III.
preſerve the name and m
mory of parents and kindr
which was uſed in the bi
of *Iohn Baptiſt*. This cuſto
may ſtill be retained, if th
be any good example in
anceſtours that the childe m
follow. IV. That the life a
profeſſion of good men m

reuiued in the renewing of
heir names.

Here we must take heede,
no wise to giue to children
he proper names or titles of
GOD, as Iesus, Immanuel,
&c.

Neither are the professours
f the Gospell to be intituled
y the name of such as haue
eene famous instruments in
he Church as to be called *Cal-*
unists, Lutherans, &c. Now
his I say, that euery one of you
saith, I am Pauls, and I am A-
ollos, I am Cephas, and I am
CHRISTS: Is Christ deui-
ded? was Paul crucified for you?
either were yee baptized in the
name of Paul? 1 Cor. 12. 13.

And it is a bolde part of
the pestilent generation of
Papists, who take to them-

Act.11.26 χρηματίται. sic Rom.11.4 selues the name of *Iesuites*, whereas the like name of *Christian* was giuen to the Disciples at Antioch not by the deuice of man, *but by diuine oracle.*

As the changing of the name giuen in Baptisme is not to be allowed; so the varying of it according to the variety of language, (if neither hurt, nor fraud to any be intended thereby) is not vnlawfull. Vpon this ground Saul is called Paul: and CHRIST cals Simon his Disciple, otherwhiles Cephas, Peter. And very worthy Diuines in this age that their writings might be read of the aduersaries, haue in like sort without offence varied their name. Melancthon calles himselfe Didymus Faventinus,

entinus and Melangæus. Bucer
titles himselfe Aretius Feli-
us: and Theodore Beza once
writ himselfe Nathaniel Neze-
hius.

Reuerence to man as hee is
periour, is in vsing fit titles
f reuerence. Sara is commen-
ed in Scriptures for obeying
er husband, and *for calling him*
Sir. But excesse must here be
oided, when titles of honour 1 Pet. 3. 6.
roper to God are giuen to
nen, as *head of the Catholike*
Church to the Pope, *Ladie and*
Queene of Heauen to the Mo-
her of Christ. This fault Christ
eproueth in the young man,
aying, *Why callest thou me good?* Mar. 10. 18
here is none good but God.

CHAP. VI.

Of Modestie and of Meekenesse.

MOdesty in speech hath diuers caueats: first, if a man speake any thing of himselfe, that is, in his owne commendation, let him alter the person and speake of himselfe as of another: *I know a man* (saith 2 Cor.12.2 Paul, speaking of himselfe) *aboue fourteene yeeres agoe, &c. which was taken vp into Paradise, and heard words which cannot be spoken.* And Iohn saith Ioh.19.29 of himselfe: *When Iesus saw his mother, and the disciple whom he loued, standing by, &c.*

Here take heede of boasting, whereby men imitate Luke 4.6. the deuill, who said, *All this power I will giue thee, and the glory*

lory of those kingdomes: for that s deliuered vnto me, and to whom-soeuer I will, I giue it.

Againe, when a man shall haue occasion to speake of his owne faults and corruptions, let him speake the vttermost against himselfe, as Paul called himselfe *the first of all sinners.* But if it be to mention any thing of himselfe, that may minister matter of commendation, let his speech rather incline to the defect, then to the excesse as Paul saith, *I am least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.* 1 Tim. 1. 13, 15. 1 Cor. 15. 9.

Secondly, in mentioning of things which mooue blushing, we are to vse as seemly

ly wordes as may bee chose
Gen. 4. 1. *Afterward Ad*
knew Heuah his wife, which co
ceiued and bare Cain. 1. Sam. 2
4. *And when hee came to*
sheepe-coates by the way wh
there was a caue, Saul went in
couer his feete, that is, to do h
easement.

Meekenesse also is requ
red in communication, whic
is, when a man vseth courte
ous and faire speech. *Put the*
Tit. 3. 2, 3. *in remembrance, &c. that they*
courteous, shewing all meekne
to all men, for we our selues al
were in times past vnwise, disob
dient, &c.

Meekenesse and gentlenes
shewes it selfe in Salutation
Answers, and Reproofes.

For the first, dayly expe
rience sheweth, that it maketh
much

much for the maintaining of loue, to call men by their proper names or surnames. And this was a signe of speciall fauour that GOD called *Moses* by his proper name. Yet more conuenient it is to salute our betters by names of honour or office. Thus the disciples call our Sauiour CHRIST *Rabbi:* and it was the vsuall manner among the Iewes, to call their betters *Adon*, that is, Lord, or Sir.

The formes of salutations are to bee after the order practised in Scripture. An Angel saluted Gedeon thus; *The Lord bee with thee thou valiant man.* Iud. 6. 12. And Boaz came to Bethlehem, and said to the reapers, *The Lord be with you:* Ruth 2. 4. and they answered, *The Lord* Luk. 1, 28.

blesse thee. And the Angel sal
luted Mary, *Hayle, freely bel
ued, the Lord is with thee, &*
Christ comming among his di
Luk.1.28. ciples, said, *Peace among you*
and he taught them comming
any house to say, *Peace be*
this house?

By this it appeareth, th
our common formes of sal
tations are commendable
which are of diuers sorts;
when one meetes another
GOD saue you: when one go
away, *GOD be with you:* in th
morning, *God giue you a goo*
morning: afternoone, *GOD*
giue a good euening: when on
is going on his iourney, *GO*
speede your iourney: when on
is working, *God speede you:* i
eating, *Much good doe it you*
when one hath a new office,

God

God giue you ioy of your office: when one is ſicke, *God comfort you, &c.*

And when Children ſalute their Fathers and Mothers after this manner: *I pray you Father bleſſe mée: I pray you Mother bleſſe me:* it is a ſeemely thing. For God hath made parents to bee the inſtruments of bleſſing to their children, in nurturing them and praying for them: is the fifth Commaundement ſaith, *Honour thy Father and thy Mother that they may prolong thy dayes.* Now they prolong the childrens dayes by praying to God for bleſſing on them, and, by ſuch like duties.

It is an vſe in all places when a man neezeth, to ſalute

ute him by saying, *CHRIST helpe you*: But there is no cause why the wordes should the be vsed more then at anothe time. The reasons are, I. it is a old custome fetcht from th Gentiles before CHRIST and hath no ground at all for they vsed with the lik wordes to wish men health because they thought nee sing to bee a sacred and hol thing: and because som take it to be a signe of vn happie and euill succesſe which indeede is otherwise II. If there be any danger i the braine before neesing when a man hath neesed the danger is past, as lear- ned Physicians teach: there- fore there is no cause of the vsing such words then, more then

Arist. de hist. animal. l. 1. c. 10. & pro. sect. 33. Plin. l. 28. cap. 1.

hen, at coughing.

Against the practice of sa-
ting each other, some things
may bee obiected. I. Iohn
pist. 2. verse 10. *If there come
ny vnto you, and bring not
his doctrine, receiue him not
house, neither bidde him, God
peede.*

Answ. This place doth
not forbidde common ciuili-
ty and courtesie of man to man:
but onely familiaritie and
acquaintance with Here-
tikes: yea such acquain-
tance and familiarity as
may seeme to giue appro-
bation and applause to their
badde proceedings. II. E-
lisha sending Gehazi his ser-
uant to lay his staffe on the
dead child of the Shunamite,
bade him if he met any, not
to

to ſalute them, and if they ſpak
to him, not to anſwer them,
Kings 4. 29. And when our Sa
uiour CHRIST ſent his Di
ciples to preach in Iudea, h
bade them *to ſalute no man*
the way, Luke the 10. 4. *Anſ*
The intent of theſe two place
is not to forbid men to ſalut
others, but rather to inioyn
Gehazi and the Diſciples o
CHRIST onely to om
for that time the practice o
the duties of common cou
teſie, ſo farre forth as the
might hinder or delay th
performance of weightier a
faires.

Our anſwers muſt be ſoft
that anger be neither kindle
nor increaſed. *A ſoft a*
Pro. 15. 23 *ſwer putteth away wrath, bu*
grieuous words ſtirre vp ange

Naba

Nabal by churliſh language
prouoked Dauid to wrath, 1 Sam. 24.
but Abigail by the contrary 7, 8.
appeaſed him. *Gedeon ſpake*
gently to the men of Ephraim,
when they were angrie a-
gainſt him, and appeaſed
them. For the text ſaith, Iudg. 8. 3.
when hee had thus ſpoken, then
their ſpirits abated towards him.
Therefore SALOMON ſaith
well, *A ioy commeth to a man*
by the anſwer of his mouth,
but how good is a word in due ſea-
ſon?

Now if any ſhall raile on
vs, our duty is, not to raile
againe. *Bleſſe them that perſe-* Rom. 12.
cute you, bleſſe, I ſay, and 14.
curſe not. Bee courteous, not 1 Pet. 3. 4.
rendering euill for euill, neither
rebuke for rebuke, but contra-
riwiſe bleſſe, knowing that yee
be

hee thereunto called, that ye
should bee heires of blessing.
This thing was notably practised by Dauid, Psalme 109.
4. *For my friendship they were*
my aduersaries, but I gaue my
selfe to prayer. And therefore
in this case, either silence is
to be vsed, or at the most
onely a iust and manifest de-
fence of our innocency to
bee made. Ezechias com-
maunded the people to be
silent, and not to say any
thing to the speech of Rab-
sachai, now flattering, now
threatning. When Eli spake
hardly of Anna, and bade her
put away her drunkennesse,
shee answered, *Nay my Lord,*
I am a woman troubled in spi-
rit, I haue neither drunke wine
nor strong drinke, but haue
powred

2 Kings 18. 36.

1 Sa. 1. 15.

red out my ſoule before the
ORD. Thus Ioſeph cleares Gen.40.
mſelfe, ſaying, *I haue done* 15.
hing wherefore they ſhould
t mee in the dungeon. And Dan.6.22
aniel to Nabuchodonozor,
nto thee O King, haue I
me no hurt. And our Sauiour Iohn 8.
HRIST when the Iewes 48, 49.
id vnto him, *Say wee not* Acts 23.1
ue, that thou art a Samari-
ne and haſt a devill? anſwe-
d, *I haue not a deuill, but I*
nour my Father, and yee haue
ſhonoured mee. And Paul be-
g to make an Apologie for
mſelfe, began thus: *Men*
d brethren, I haue in all good
nſcience ſerued God vnto this
ay.

Now when a man hath
hus cleared himſelfe,
hough his owne word in
his

his owne behalfe take no e
fect, yet let him patien
commit his cause to Go
who in time will manifest t
truth, and bring it to light:
Dauid did, *Iudge me, O Go*
Psal.26. (saith he,) *for I haue walked*
Psal.37. *mine innocency*: and againe, *t*
32,33. *wicked watcheth the righteou*
and seeketh to slay him: but t
Lord will not leaue him in h
hand, nor condemne him when
is iudged.

Meekenesse in reproo
is, when any shall admonis
his brother of any fault fo
his amendment, with the lik
moderation that Chirurgeo
vse, who beeing to set th
arme or legge that is foort
of ioynt, handle it so tenderly
that the patient shall skar
feele when the bone falls i
againe

aine. This counſell Paul gi-
th, *Brethren, if any man be*
llen by occaſion into any fault,
e which are ſpirituall, reſtore Gal.6.1.
ch a one (or ſet him in ioynt
aine,) *with the ſpirit of*
eekeneſſe. This was practiſed
Abraham towards Lot, when
eir Heard-men were at vari-
ce, ſaying, *Let there be, I pray* Gen.13.
ee, no ſtrife betweene thee and 8,9.
e, neither betweene mine heard-
en and thine: for wee are bre-
ren.

And this is done foure
ayes. Firſt, when we prooue
man generally, as Nathan
id Dauid by a parable. Se-
ondly, when in the roome 2 Sam.12
f a reproofe wee put an ex-
ortation: in the exhortati-
n inſinuating an oblique
eproofe, as when a man
ſhall

ſhall ſweare in' his talke, ſhall not need alwayes to *Yee doe very ill to ſweare, a to diſhonour God:* but I will it vp in the forme of an hortation, as pills are lap ſugar, by ſaying, *Yea and n yea and nay ſhall ſerue am vs. Rebuke not an elder, but hort him as a father, and yo men as brethren*, ſaith Paul Timothy. Thirdly, when

2 Tim.5.1 reproofe is propounded i mans owne perſon, as tho hee were faulty which proouceth. *Paul* practi this: *Now theſe things, breth (ſaith hee) I haue figurati applied to mine owne ſelfe*

1 Cor.4.6. *Apollos for your ſakes, tha might learne by vs, that no preſume aboue that which written.* Fourthly, when fa

ult is directly reproued, Gal. 6. 1.
t yet partly with prefa-
es, that we doe it of loue,
at wee wish well to the
arty, that we speake as con-
dering our selues, that we
so are in danger of the same
ult: and partly by framing
e reproofe out of the
ord of God, that the par-
may see himselfe, rather
be reproued by GOD,
en by vs: after this man-
er the inferiour may admo-
ish his superiour, especially
hen there is no other way
redresse, and he is to listen,
eelding himselfe tractable.
aaman is aduised by his
ruant, who said, *Father, if* 1 Kings
e Prophet had commaunded 5. 13.
ee a great thing, wouldst thou
t haue done it: how much ra-
ther

ther then, when he ſaith to the Waſh, and be cleane? Then went he downe, and waſhed himſelf ſeuen times in Iordan.

When any ſhall in this manner be admoniſhed of a fault they are to yeeld themſelues tractable and thankefull, and be heartily glad of ſo good a friend. Notable is the ſpeech of the Pſalmiſt; *Let the righteous ſmite me, it is a benefit: and let him reproue me: it is the chiefe oyntment, let it not be wanting to my head.* And Salomon ſaith, *A reproofe entreth more into him that hath vnderſtanding, then an hundred ſtripes into a foole.* And, *Open rebuke is better then ſecret loue.*

Pſa.141.5

Pro.17.10

Pro.27.5.

CHAP. VII.

Of Sobrietie, Vrbanitie, Fide

, and care of others good name.

Obriety in iudgement is, when a man either ſuſpen-eth his opinion of his neigh-ours ſayings or doings, or elſe peaketh as charitably as he can, y ſaying as little as may bee, the things be euill: or by in-preting all in better part, if e ſpeech or action be doubt-ill. Therefore do thus: deſpiſe ot thy neighbour, but thinke y ſelfe as bad a ſinner, and that e like defects may befall thee. thou canſt not excuſe his do-ng, excuſe his intent which may be good: or if the deed ee euill, thinke it was done of ignorance: if thou canſt no way excuſe him, thinke ſome great temptation befell im, and that thou ſhouldeſt be

be worse, if the like temp
tion befell thee: and g
GOD thankes that the like
yet hath not befallen th
Despise not a man beeing
sinner, for though he be c
to day, he may turne to mo
row.

Here is condemned
heady and rash iudgemen
whereby men make thin
Mal.7.1. either worse then they a
or else they take and turne
things to the worse pa
Thus the deuill dealt wi
Iob, saying, *Doth Iob fe*
Iob 1.9. *God for nought? &c. but stre*
11. *out thy hand now and tou*
all that hee hath, to see if he n
not blaspheme thee to thy f.
Such was the dealing
Doeg with Dauid, *I saw*
1 Sa.22.9 *sonne of Ishai* (saith he) *wh*

came to Abimelech the ſonne Ahitub, who aſked counſell the Lord for him, and gaue victuals, and he gaue him alſo the ſword of Goliah the Philiſtim. Heere the backbiter concealeth the neceſſary circumſtances, whereby Abimelech might haue beene excuſed, as that Dauid asked bread beeing hungry, and that hee told not Abimelech that hee was out of Sauls fauour: but hee turneth all his ſpeech to this end, to bring the Prieſt into ſuſpicion with Saul.

Thus the Phariſes dealt. *Iohn came neither eating nor drinking, and they ſay, he hath a deuill. The Sonne of man came eating and drinking, and they ſay, Behold a glutton, and a drinker* Mat. 11. 19

ker

ker of wine, and a friend of Publicans and sinners.

Contrary to this Sobriety is *Flatterie*, whereby men hope either of fauour or gaine, men, and especially such as are of dignity and place, are soothed vp in their sinnes, and extolled aboue measure, even to their faces. As when Herod arrayed in royall apparell and sate on the iudgement seate and made an oration, the people gaue a shout, saying *The voyce of GOD, and not of man.* But marke what SALOMON saith, *Hee that* Act.12.22 *praiseth his friend with a loud voyce, rising early in the* Pro.27.14 *morning, it shall be counted to him for a curse.* One beeing asked which was the worst of all Beasts, answered, Of wild beasts

eaſts, the tyrant: of tame beaſts, he flatterer. And another ſaid, hat flatterers were worſe then rowes: for they eate onely dead arrion, theſe feede on living hen.

And of all kindes of Flatery, that is the worſt, when man ſhall ſpeake faire to his eighbours face and praiſe him; ut behinde his backe ſpeake is pleaſure, and even cutte is throat. *David* complaines f his familiar friend, that *he wordes of his mouth were ſofter then butter, yet warre was* Pſa. 55. 11
his heart: that his words were more gentle then oyle, yet they were ſwords, The Phariſes behinde Chriſts backe tooke ounſell how they might inangle him in talke; but before his face they ſay, *Maſter*

we know that thou art true, a
teacheſt the way of God truly, n
Mat.22.16 *ther careſt thou for any man; f*
thou conſidereſt not the perſon
men.

Urbanitie, is a grace
ſpeech, whereby men in ſeem
ly manner uſe pleaſantne
in talke for recreation,
for ſuch delight as is joyn
with profit to themſelves a
others. The Preacher ſait
There is a time to laugh, and
Eccl.3. *time to weepe. When the L*
brought againe the captivity
Sion, wee were like them t
dreame. Then was our mouth f
led with laughter, and our tong
with ioy.

Now this mirth muſt b
joyned with the feare
GOD, otherwiſe *Salom*
ſait

h well, *I have ſaid to laugh-* Eccl. 2. 2.
, *Thou are madde: and of ioy,*
hat is that thou doeſt? And Luk. 6. 25.
hriſt ſaith, *Woe to you that*
w laugh; for ye ſhall weepe. Se-
ndly, with compaſſion and
rrow for GODS people in
fliction and miſery. *They* Amos
inke wine in bowles, and an- 16. 6.
int themſelves with the chiefe
tments, but no man is ſorry
r the affliction of Ioſeph. Third-
, it muſt bee ſparing and
oderate. *Paul* condemneth 1 Tim. 3.
ch as are *lovers of pleaſures,*
re then of God. Fourthly, it
uſt bee void of the practice
ſinee. *Moſes* is commended
hat *hee refuſeth the pleaſures of* Heb. 11.
ne.

The uſuall time of mirth
s at meates. And here *Sam-* Iudg. 14.
ons practice may bee fol- 12.

lowed, who at his marria
feaſt propounded a riddle
hard queſtion to his friend
And *Ambroſe* thinketh that
did this to ſtop the mouthes
talkers, and to occupy the
wits.

Withall it muſt be remem
bred to be a Chriſtians duti
even at the table to maintai
talke of religion, and of d
ties of godlineſſe, after th
Luke 11. practice of our Saviour Chri
37. & 14. 1 though many upon litt
& 21. 15. ground thinke otherwiſe
Apol. c. 39 *Tertullian* recordeth of th
Chriſtians of his time, th
they uſed in their love-feaſt
to talke together, as conſid
ring with themſelves th
they had GOD himſelfe a
an eare-witneſſe to them
Chryſoſtome of this poin
faith

faith well: *I would to God* (saith he) *that in Tavernes and Feasts, and at Bathes, men would talke and dispute of Hell; for the remembring of Hell would hinder a man from falling to Hell.* And it was the manner of the Primitive Church at Dinner and Supper to use the reading of the Scriptures. *When yee come to the table* (saith Augustine) *heare that which is read according to custome without any curre or striving: that your mouthes may not only receive the meate, but your eares may hunger after the Word of God.* And this ancient custome is to this day retained in the Colledges of the Vniversitie of Cambridge.

Hom. 2. in 2. Thes. 2. c.

August. epist. 10.

And this Holy rejoycing at meates is speedily to bee

vſed with ſuch as are godly
As *Salomon* ſayeth, that he
Pro.23.8. *which eateth at the couetous mans table, ſhall vomit his mor ſels, and ſhall looſe his ſweet wordes.* The faithfull at Ieru ſalem did breake bread *togethe*
Act.2.46. *with gladneſſe and ſinglene ſſe of heart.*

Queſtion. Whether jeſting bee tolerable in ſome ſort o not?

Anſw. That jeſting whi ſtandeth in quippes, taun and girds, which ſerueth one for the offence of ſome, wit the delight of others, is no
Eph.4.25. tolerable: *becauſe all ſpeec muſt edifie, and miniſter grace the hearers:* neither doeth it gree with Chriſtian grauit and modeſty. But two kinds of jeſting are tolerable: th

on

one is moderate and ſparing mirth, in the uſe of things indifferent, in ſeaſon convenient, without the leaſt ſcandall of any man, and with profit to the hearers. The ſecond is that which the Prophets uſed, when they jeaſted againſt wicked perſons, yet ſo, as withall they ſharply reprooved their ſinnes. *At noone Eliiah mocked them, and ſaid, Cry aloud: for he is a God: either hee talketh or purſueth his enemies, or is in his iourney, or it may bee hee ſleepeth, and muſt be awaked.* 1 Kin. 18. 27. 2 King. 2. 23. Iſa. 14. 11.

As for laughter, it may be uſed: otherwiſe God would never have given that power and faculty unto man: but the uſe of it muſt bee both moderate and ſeldome, as ſor-

Luk.19.vi row for our ſinnes is to bee
Ioh.11. 19 plentifull and often. This we
Heb.5.7. may learne in Chriſts exam-
ple, of whom wee reade that
he wept three times; at the
deſtruction of Ieruſalem, at
the raiſing of *Lazarus*, and in
his agonie: but wee never
reade that hee laughed. And
ſpecially remember the ſay-
ing of S. *Chryſoſtome*; *Si riſus
in Eccleſia, diaboli opus eſt*, that
is, to moove laughter in the
Church, is the worke of the
divell.

Fidelity is conſtancy in all
our lawfull ſayings and pro-
miſes.

A promiſe is to bee made
Iam.3.15. with this condition (if God
2 Chr.13. will) and then if a man bee
2.
2 Cor.1. prevented by death, or by a-
77,23. ny like meanes, he is not to
be

be blamed: otherwiſe a mans lawfull word and promiſe bindeth him according to the will and pleaſure of him to whom it is made.

Now if afterward it bee hurtfull to him that made it, he may crave to be free from his promiſe: and libertie being graunted, take it. But a promiſe bound with an oath is to be kept, though private hinderance follow: yet ſo as the Magiſtrate may order the matter, and proceede in equity, that the dammage may be the leſſe. Pſa. 55. 4.

The laſt grace which is to be uſed in ſpeech, is care of our neighbours good name, which is farre *better to him then great riches.* Prou. 22.

Here is condemned the tale-bea-

bearer, which of an evill minde telleth a thing of another, to bring him into hatred, or to revenge himselfe, or to get something, which otherwise hee could not obtaine.

This tale-bearing is of divers sorts. One is, when men whisper abroad secretly the fault of another, where-
Rom. 1. 36 as they should rather admo-
Gen. 9. nish the party, as *Cham* when hee had seene his fathers nakednesse, ran straight and told his brethren. The second, when they adde to, or change the thing said or done, as it serveth for their purpose. Some of the witnesses which came against Christ, charged him to say, *I will destroy this temple*
Mat. 26. 60, 61. *which is made with hands, and*

in three dayes build another with-
out hands. Where firſt they
change his meaning, for Chriſt
ſpake of the Temple of his
body. Secondly, they adde
to the words, For Chriſt ſaid
not, *I will deſtroy this Temple:*
but *deſtroy yee this Temple.*
Therefore the Holy Ghoſt
noteth them with the name
of *falſe witneſſe bearers.* The
third, when men ſurmiſe, and
tell that which was never
done. When *Ieremy* was go-
ing out of Ieruſalem to the
land of *Beniamin*, and was
in the gate of *Beniamin*,
Iriah tooke him and ſaid, Thou
flyeſt to the Chaldeans. Then
ſaid *Ieremy*, That is falſe, I
flye not to the Chaldeans,
but he would not heare him. Ier.37.13.
The fourth is the coloured
tale-

tale-bearing, when one ſpeaketh evill of another with fine prefaces and preambles, faining that he is very ſorry that his neighbour hath done ſuch or ſuch a thing: that he ſpeaketh it not of malice, but of a good minde: that he is conſtrained to ſpeake; that he ſpeaketh not all that hee could ſpeake: that the partie to whom the tale is told muſt keepe it ſecret. *Luther* writeth of this fault very well:

Vpon Pſ. 25.30. *This vice* (ſaith he) *whereby men tell abroad the things which they heare of others, and take them in worſe part, is very rife, and of great force to ſowe diſcords: that rather becauſe it often ſhewes it ſelfe under the pretence and name of counſell and good advice. And it is a notable ſpizan-*

ſo

r a tale-bearer to transforme
mſelfe into an Angell of light,
nd under zeale for Gods glory to
ackbite and accuſe his neighbour
f hereſie, errour, and wicked life.
Therefore the Prophets mea-
ing is, that wee ſhould conceale
e evils that bee in our neigh-
our, and not ſpeake them to o-
hers, though hee be an enemie,
nd deſerve it at our hands: and
ely ſpeake of thoſe good things
him which ſeeme to preſerve
ncord, for this we would that
en ſhould doe unto us. Yea, and
t us take heede that wee iudge
t, or condemne any mans ſay-
or doing raſhly. Auguſtine
th, that this was the care Conf. l. 9.
hich his mother had towards
r enemies. To this is a no-
ble point of iuſt dealing, but
deed there is no man utter-
ly

ly without this fault in this life
such is our wretched state
this world. For though some
of this mind, that they desire
to have other mens wants told
them, and will not take all
worse part, yet if they be told,
taken in worse part of others, the
can willingly heare them, ne-
ther will they checke the teller, but
suffer bad surmises to take place
with them. But Gedaliah *the son*
Ier. 40. *of* Ahicham *excelled in the con-*
trary vertue, who chose rather
hazzard his life, then to suspect
vill by Ismael.

This tale-bearing is the
common table talke in Eng-
land: and it is wonderfull to
see how those, who are o-
therwise godly, are overtake
with it: but men must learn
to stand more in awe of
God's

ods Commaundement, and
o to consider that the same
ing a man speaketh of ano-
er, commeth home againe
his owne doore. Such as use
e-bearing and back-biting,
by Gods just judgement
id home in the same kind:
d hereupon CHRIST saith,
dge not, that ye be not iudged,
with what iudgement yee
dge, ye shall be iudged. Where-
re when men shall enter a-
evill communication of o-
ers, we are to interrupt it
other talke, as not regarding
.

Here remember, that when
Governours and Magistrates
hall use hard words not in
he way of defamation, but
or the reprooving of a vice,
t is not to slander: as, *O foo-*

lish

Gal.3. *lish Galatians: O generation* ... *vipers:* and Christ tearmeth ... Mat.3. *rod,* Foxe.

Chap. VIII.

Of the bonds of truth.

THus much of grace ... speech. Now follow ... bonds of truth, whereby ... truth of our talke is testified ... confirmed.

They are three: A simple ... sertion, and asseveration, an oa...

A simple assertion, is eithe... simple affirmation, as *yea, y...* or a simple negation, as *nay, na...* And they are to be used onely ... our familiar and common talk...

Let your communication bee y...
Mat.5.37. *yea, nay, nay: and whatsoever ... more, commeth of evill.*

If the truth which wee affirme or deny bee doubtfull contingent, then ſuch clauſes as theſe (*it is ſo, or, it is not, as I thinke, as I remember, as I take it*) are to be added. If he ſhall ſay, *It is ſo*, and afterwards it proove otherwiſe, hee receiveth diſcredit; becauſe hee ſpeaketh an untruth. But if he ſhall ſay, *I thinke it is ſo*, though it fall out otherwayes, yet he ſaveth his credit, becauſe hee deceiveth not, but onely is deceived.

An Aſſeveration is a forme of ſpeech, whereby one doth vehemently affirme or denie any thing: as when a man ſhall ſay: *verily, in truth, in very truth, without all doubt*, &c. Theſe and ſuch like are not

not to bee uſed at every wo
but then onely when a t
of great importance is to
confirmed. When the f
Prophets among the Ie
and the Prieſts would not
leeve that *Ieremy* was ſen
God: what ſaith he? not f
ply, *The Lord hath ſent m*
but, *In truth the Lord h*
ſent mee. Our Saviour Chr
when hee uſed to ſpeake
weighty matter, uſed to ſ
Amen, Amen, verily, ver
which is a plaine aſſeveratio
for *Amen* is more then a ſi
ple affirmation, and it is l
then an oath, as the very ſe
of the word doth impo
which is no more, but *tru*
certainely.

The third is an oath, whi
muſt not bee made by
thi

hing in heaven or earth, but onely by the name of God alone.

It must be used as the last refuge and remedy of all. For when any truth of great importance is to be confirmed, and all signes, evidences, proofs, & witnesses, faile among men on earth; then we may lawfully fetch the Lord as a witnes from heaven, who is the knower of all truth.

And in this case an oath may be taken: either publikely before a Magistrate, or privately among private persons, if it be done with reverence and consideration, as it was betweene *Iacob* and *Laban*. Gen. 31. 53.

CHAP.

Chap. IX.

What is to be done when we have ſpoken.

After a man hath ſpoke
his minde, very fe
wordes more are to b
added. He that hath knou
ledge ſpareth his words. *In m*
Pro.17.25 *ny words there cannot want in*
quity: but he that refraineth h
lips is wiſe.

Hee that ſpeaketh man
wordes, either ſpeaketh fal
things, or ſuperfluous, o
both: as when a river ove
flowes, the water gathereth
much ſlime: ſo many words
many faults: when a veſſel
being ſmitten, makes a grea
noyſe, it is a token that it i
empty.

mptie: and ſo the ſound of
nany wordes ſhewes a vaine
eart. The Gentiles have
id, that GOD gave a man
ne tongue and two eares,
at hee might heare more
d ſpeake leſſe. *Valerius*
Maximus reporteth of *Xe-* Offic. 1.
crates, that being in the
mpany of ſome that uſed
iling ſpeeches, helde his
ngue: and being asked why
e did ſo, anſwered, *That it*
d repented him that hee had
ken, but it never repented
that hee had held his peace.
nd the Proverbe is, *Hee that*
ll ſpeake that hee will, ſhall
re what hee would not. To
e framing of our ſpeech
nt *Ambroſe* requireth three
ings: a yoke, a ballance,
d a met-wand; a yoake to
keepe

keepe it in ſtayed gravity
ballance to give it waight
reaſon; a met-wand to ke
it in meaſure and moder
on.

This rule muſt bee pra
ſed carefully, for the av
ding of chiding, brawli
and contention, *Let nothing*
done by contention, Phil. 2.3.
Students and Schollers lea
to practiſe this; for what ſ
another mans opinion h
thee, though in reaſoning
be not of thy mind in ev
point?

Here take heed of the ſ
rit of contradiction, wh
by ſome by thwarting
contradicting every man,
length proove either ob
nate Heretikes, or lewd
theiſts, and make no bo

contradict the Holy Ghost,
to call the Scriptures in que-
n, and dispute that there is no
d.

Now if a man speak necessary
gs, though he continue his Acts 20.7.
ech till midnight, as *Paul* did,
annot be called immoderate
superfluous talke.

Chap. X.

Of writing.

ALL this which is set
down concerning speech,
must as well be practised
writing, as in speaking. Wher-
are condemned ballads, books
love, all idle discourses and
stories, being nothing else but
icements and baites unto
manifold

manifolde ſinnes: fitter ſ
Sodome and *Gomorrha*, th
for Gods Church. And
muſt bee followed as w
in ſpeaking of Latine or
good Tongue, as Engliſh
which Students have n
marked; for whereas th
will not ſweare in Engliſh
yet in Latine they make n
bones of it, ſaying, *Mehercle*, *mediùs*, *fidiùs*, *ædipol*, *per d*
immortales. And whereas th
hold but one God in judg
ment, yet in their Latine e
erciſes they ſpeake of *Iup*
and of the *immortall God*
after the manner of the he
then. What a ſhame is th
that a Chriſtian, and that
Chriſtian ſchooles, ſhould
ther bee aſhamed, or not
to ſpeake as a Chriſtian, b

Atheists doe? if thou haue
ny tongues, and knowest not
w to use them well: he which
th but his mother tongue or-
ring it aright, is a better lin-
ist than thou.

Chap. XI.

Of silence.

Wise and godly silence is as excellent a vertue as holy speech: hee knoweth not how to speak which knoweth not how to hold his tongue: the rule of our silence must bee the will of God. By meanes of which, Wise consideration must bee had, whether the thing, which wee haue in minde, bee for Gods glory,

and our neighbours goo
which done, we are answe
bly to speake, or to bee
lent.

Here must be considered t
things of which silence m
be used, and the persons bef
whom. The things are ma
First, if any truth be to the hi
derance of Gods glory, or of t
good of our neighbour, it m
be concealed.

The concealing of true
is either in whole, or in pa
In whole, when the speakin
of the least word is hurtfull
As for example, the fathe
and the sonne are both sicke
once; the sonne dyeth first, t
Father asketh whether h
Aug. lib. ad Cons. sonne bee dead or not; if it b
said no, an untruth is tolde; i

ea, then the fathers griefe increased, and his death hastened: therefore silence is the best. In dayes of persecution, holy Martyrs have chosen rather to suffer death, then to reveale their brethren, that have beene of their private assemblies with them.

The concealing of a thing in part is, when a man speaketh a little of the truth, and concealeth the rest. Which is warranted in all good and lawfull proceedings, which manifestly tend to the glory of GOD. When *Samuel* is sent to annoynt *David*, hee answered the Lord and said, *How can I goe? for if* Saul *heare of it, he will kill me. Then the Lord answered,* 1 Sam. 16. 1, 2, 3.

ſwered, Take an Heyfer w
thee and ſay, I am come to
ſacrifice; and I will ſhew
1 Sam. 16.1,2,3. *what thou ſhalt doe: and*
ſhalt annoynt unto mee
whom I ſhall name vnto
When *Ieremie* had ſhew
King *Zedekiah* how hee mig
eſcape death, then the K
ſaid unto him, *Let no man k*
of theſe words, &c. but if
Princes underſtand that I ha
talked with thee, and they co
unto thee, and ſay vnto thee,
clare unto us what the King h
Ier. 38. 24,35,36. *ſaid unto thee, &c. then ſha*
thou ſay unto them, I humbl
beſought the King that hee wou
not cauſe mee to returne to Ion
nathans houſe to dye there; and
afterward he anſwered ſo, th
the matter was not perce
ued. The like was practi-
ſed

d by *Paul*, *Act.* 24. 6.

Secondly, thou art to nceale thine owne ſecrets. *ſon* revealing his owne ſe-et, *Iudges* 14. overthrew him-lfe. If thou deſire eaſe by vealing them, tell them but few, and to ſuch as are faith-ll.

That which thou woul-ſt not have knowne, tell no n: for how ſhall another eepe thy counſell, when ou canſt not doe it? Keepe y friends ſecrets likewiſe if it e not hurtfull; and let Mi-iſters conceale the ſinnes d wants that trouble the nſcience of ſuch as are dy-g. Let Magiſtrates conceale ings done in the Senate, ſpecially concerning warre, aſt they bee revealed to the

enemie. If GOD bring a-
ny ſtrange thing to paſſe,
ſpeake not boldly of it,
but rather in ſilence won-
der. *Iob* at the conſidera-
tion of GODS Majeſty in
his works, ſayeth, *Behold,*
am vile, what ſhall I anſwe
thee? I will lay my hand up
my mouth. *Nadab,* and *Abi*
for offering incenſe wit
ſtrange fire, before the Lord
were both deſtroyed with fire
which being done, *Moſes*
told *Aaron,* that GOD would
bee ſanctified in them tha
come neere him, and be
glorified before all the peo-
ple: and then the text ſayeth,
that Aaron held his peace.
When *Peter* had taught th
Gentiles; and after returned
to Ieruſalem, they of th
cir-

Iob 39.37.

Leu.10.3.

circumciſion contended with him; he then rendreth a reaſon of his fact, which being made, they were ſilent. For ſo the text is, *When they heard these things, they held their peace, and glorified GOD.* When GODS judgements befall men among us, if wee ſpeake any thing, wee muſt judge charitably. *Bleſſed is hee that iudgeth wiſely of the poore, the Lord ſhall deliver him in the day of trouble.* Act. 11. 18 Pſa. 41. 1.

Thirdly, the infirmities and ſinnes of our neighbour are alwayes to bee concealed, unleſſe it be in the caſe before named, that wee finde our ſelves called of GOD to ſpeake: *Hee that covereth a tranſgreſſion, ſeeketh love.* If Prou. 17.

God in mercy cover his sinne, why shouldest thou reveale them? *Salomon* saith, *It is the*
Pro.19.11 *glory of a man to passe by an infirmitie.*

Fourthly, all unseemely matters, all things which concerne us not, things aboue our reach, are in silence to be buried.

The persons, before whom silence must be used, are these: I. Malicious enemies of reli-
Mat.7.6. gion: *Give not that which is holy vnto dogges: neither cast your pearles before Swine.* This was among the rest, one cause of the silence of CHRIST before *Caiphas* and *Pilate*. II. Before Magistrates in their open Courts: where such as come before them are not to speake till

be bidden. *Then* Paul *after that the Governour had beckened unto him that he ſhould ſpeake, anſwered.* Act.24.10

III. In the preſence of our Elders and betters; who muſt have leave and liberty to ſpeake firſt, and muſt of others be heard with ſilence. Eccl.32.8

The practice of this was in *Elihu* to *Eliphaz* and *Bildad.* Iob 32.6. Eccl.15.11

A company of men (as ſome ſay) are like to the Alphabet, in which are vowels, halfe vowels, and mutes; vowels are old men, learned, wiſe, expert: halfe vowels, are young men and women, who are then onely to ſpeake when they are asked: mutes: are the ſame parties, who being not occaſioned, are in ſilence to heare their betters. Tit.2.9.

And here all ſervants and children

children muſt remember whe
they are juſtly reprooved, tob
ſilent, and not to anſwer an
thing againe. IV. Fooles an
pratlers are not to be anſwered
unleſſe it be to let them ſee thei
folly.

CHAP. XII.

An exhortation to keepe the Tongue.

THus have I in part ſe
downe how the Tongu
is to bee governed: And
heartily deſire, that all Chri
ſtians would put theſe rule
in practice. Reaſons. I. *If*
Iam.1.26. *man ſeeme to bee religious, an*
reſtraine not his tongue: he de
ceiveth himſelfe, and his religi
on is in vaine. II. The man o
an

n evill tongue, is a beast in
he forme of a man: for his
ongue is the Tongue of a Psal. 140.
erpent, under which lyeth
othing but venime and poy-
on: nay, hee is worse then a
erpent: for it cannot hurt,
nlesse it bee present to see a
an, or to bite him, or to
rike him with his taile: but
ee which hath not the rule of
is Tongue, hurteth men
s well absent, as present;
either Sea nor Land nor any
hing can hinder him. And
gaine, his throate is like a
ave that hath a vent in
ome part, and therefore
endeth foorth nothing but
inke and corruption. Iud.
As the holy men of GOD,
when they preached, had
heir Tongues, as it were
tou-

Isa. 6. 6. touched with a coale from the Altar of GOD; and as godly men, when they speake graciously, have their tongues inflamed with the fire of God's Spirit: so contrariwise, when thou speakest Evill, thy tongue is kindled by the fire *of Hell.*: and Sathan comes from thence with a coale to touch thy lippes, and to set them on fire to all manner of mischiefe. *Chrysostome* saith, That when men speake good things, their tongue is the tongue of CHRIST: but a manner of ungodly and cursed speaking is the Divels language. IV. The moderating of the tongue is a matter of great difficulty. Saint *Iames* saith, *The whole nature of Beastes and Birdes, and of*

Mat. 3. 11.

Iam. 3. 9.

Chrys. hom. 79. in Mat.

crea-

creeping things, &c. but the tongue can no man tame: it is an unruely evill. Iam.3.7,8

Pambus, one without learning, came to a certaine man to bee taught a Psalme: who when hee had heard the first verse of the 39. Psalm. *I said, I will keepe my wayes that I offend not in my tongue*, would not suffer the next verse to be read, saying, This verse is enough, if I could practise it. And when his teacher blamed him, because he saw him not in sixe moneths after, hee answered, that hee had not done yet the verse. And one that knew him many yeeres after, asked him, Whether hee had yet learned the verse? I am forty yeeres olde (saith hee) and have not yet learned to fulfill Hist Tri. lib.8.c.1.

fill it. Now then, the harder it is to rule the tongue, the more care is to be had therein. V. The ſtraunge iudgements of GOD for the abuſe of the Tongue, eſpecially in blaſphemies and periuries, are many and fearefull. Three men conſpired together againſt *Narciſſus* Biſhop of Ieruſalem, a man that led a godly and blameleſſe life, and they charged him with a moſt haynous crime: all three confirmed their accuſation by oath. The firſt wiſhed, if it were not ſo, that hee were burnt. The ſecond, that hee might dye of the Iaundiſe. The third, that hee might loſe his eyes. Afterward, in proceſſe of time the firſt had his houſe ſet on fire in the night:

Gods iudgement for the abuſe of the Tongue. Euſeb. l. 6. c. 8.

night: and he with all his family was burnt. The second had the laundise from the head to the sole of the foote, and died thereof. The third seeing what was befallen these twaine, repented and confessed the conspiracy against *Narcissus*, and yet for all that he lost his eyes.

Againe, in the dayes of Queene *Marie*, as *Iames Abbes* was ledde by the Sheriffe to execution, divers poore people stood in the way and asked their almes: he then not having any money to give them, did put off all his apparell save his shirt, and gave it unto them, to some one thing, to some another; in the giving whereof he exhorteth them to be strong in the Lord, Fox. Act. Mon.

Lord, and to ſtand ſtedf
in the trueth of the Goſpe
While hee was thus inſtr
cting the people, a ſervant o
the Sheriffes going by, cry
out aloude, and blaſphemou
ly ſaid: Beleeve him not goo
people, hee is an Heretick
and a madde man out of h
wit: beleeve him not, for i
is Hereſie that hee ſaith. An
as the other continued in h
Godly admonitions, ſo di
this wicked wretch blow
foorth his blaſphemous exch
mations, untill they cam
unto the ſtake where he
ſhould ſuffer. But immediate-
ly after this Martyr wa
bound to the ſtake, and fir
put to him, ſuch was the
fearefull ſtroke of Gods Iu-
ſtice upon this blaſphemous
railer,

iler, that he was there preſent the ſight of all the people icken with a frenſie, where- ith he had before railingly arged that good Martyr of OD: who in his furious rage d madneſſe, caſting off his hooes and the reſt of his oathes, cryed out unto the eople, and ſaid, Thus did *Iames Abbes* the true Servant of God, ho is ſaved, but I am dam- ed: and thus he ranne about he Towne of *Burie*, ſtill cry- ng that *Iames Abbes* was a good an and ſaved, but I am dam- ed.

Againe, children ſitting in companie together, fell in- to communication of GOD, and to reaſon what GOD was. And ſome ſayde one thing, ſome

Fox. Act. Mon.

ſome another: among the reſt one ſaid, He is a good-old father: to which another named *Dennis Benfild*, replyed with moſt outragious blaſphemie: What? he (ſaid ſhe) is an old doting foole. But ſhortly after this yong girle was ſo ſtricken, that all the one ſide of her was black; and ſhe became ſpeechleſſe and died.

Idem. Againe, one *Leaver* a Plough-man, railing, ſaide, that hee ſaw the evill favoured knave *Latimer* when hee was burned: and alſo in deſpite, ſaid, that he had teeth like an Horſe. At which time and houre, as neere as could be gathered, the ſon of the ſaid *Leaver* moſt wickedly hanged himſelfe.

Againe

Againe in the time of King *Edward*, a young Gentleman of *Cornwall* being in company with other more Gentlemen, together with their ſervants, beeing about the number of twenty horſemen, among whom this luſty yonker entred into talke, and began withall to ſweare, and uſe ribauld ſpeech: beeing gently reproved, the young Gentleman tooke ſnuffe, and ſaide to the reproover, Why takeſt thou thought for mee? take thou thought for thy winding ſheete. Well, quoth the other, amend, for death giveth no warning: for as ſoone commeth a Lambes skinne to the market, as an old Sheepe-skinne, GODS wounds (ſaid hee) care not thou Idem.

thou for mee: raging ſtill i
this manner worſe and wor
in words, till at length paſſi
on their journey, they ca
riding over a great bridg
ſtanding over a peece of
arme of the ſea; upon whi
bridge this Gentleman ſwe
ring, ſpurred his Horſe in ſu
ſort, as he ſprang cleane ov
with the man on his backe, wh
as he was going, cryed, ſayin
Horſe and man and all to t
Devill.

Philip Stubs booke, Printed 1581.

Againe: there was a Se
vingman in Lincolnſhiere
who had ſtill in his mouth
uſe to ſweare *Gods precio*
blood, and that for very t
fles: being often warned b
his friendes to leave the t
king the LORDS blood i
vaine, did notwithſtanding
ſtill

ill perſiſt in his wickedneſſe, ntill at the laſt it pleaſed OD to cite him firſt with ickeneſſe, and then with death, uring which time of the ORDS viſitation, no perwaſion could moove him to epent his fore-ſaid blaſphehing, but hearing the bell to oll, did moſt hardly in the ery anguiſh of his death, arn up in his bed, and ſware *y GODS blood this bell tolled or mee.* Whereupon immediely the blood abundantly om all the ioynts of his boy, as it were in ſtreames, did ne out moſt fearefully, from outh, noſe, wreſts, knees, eeles and toes; with all other oynts, not one left free, and ſo yed.

Theſe and ſuch like indge-

ments

ments must bee as warning
from Heaven to admonish us
and to make us afraid of the
abuse of the Tongue: especially
when it tendeth to the dishonour of God. And we are to
imitate the example of *Polycarpe* the Martyr, who when
he was bidden to take his oath
and curse CHRIST, answered,
Foureſcore and ſixe yeeres have
I beene his ſervant, yet in all
this time hath hee not ſo
much as once hurt mee: how
then may I ſpeake evill of my
King and Soveraigne LORD
which hath thus preſerved
mee? VI. Laſtly, GOD hath
honoured thy tongue with
the gift of ſpeech and utte-
rance: and the great excellen-
cy of this gift thou ſhouldeſt
perceive, if thou wert ſtricken
dumb

dumbe for a time. Therefore let thy tongue be applyed to the honouring of God, and to the good of thy neighbour.

FINIS.